

THE BAPTIST MAGAZINE.

APRIL, 1809.

“Whatever is designed to fit *every thing* will fit *nothing well*.”

DR. JOHNSON.

“Names are intended to distinguish Things.” Our Work is called **THE BAPTIST MAGAZINE** because it is intended to be a Repository for the Baptists’ use.

Sketches of Baptist History.

SECTION III. NEW TESTAMENT BAPTISM.

THERE are two modes of conveying Instruction, plain precept, and recorded example. Both have been adopted by the Father of mercies, in making the revelation of his will to mankind. This tends greatly to the security of the believer, as he is thus put in possession of the original law, and further made acquainted with the sense in which it was understood by persons taught of God. In all cases, where the Precept (plain, beyond doubt, when delivered) has become obscured by the change of place or circumstance, or the lapse of time, Example stands recorded for our guidance.

The state of baptism during the lives of the Apostles may be learned from the Book of their Acts written by Luke, the first ecclesiastical historian of the Christian dispensation. His history extends from the ascension of our Lord to the time of Paul’s residence at Rome, a space of above thirty years. It is a very interesting book, and the more so, as we are assured of the integrity of the writer. Having no party purposes to serve, he puts us in possession of the *whole truth*, and makes us alike acquainted with the evil and the good attendant on the first promulgation of a Religion designed to reform and bless mankind. His narrative instructs us in its bearings and its effects upon various classes of persons, and the conduct of its ministers adapted to the respective circumstances of Jews and Gentiles, in short of Men and Women in all stations, and of every shade of character.

Vol. I.

He often relates the baptism of men and women, and of several proselytes, as Cornelius, the Ethiopian eunuch, and others; by which it is plain that if such a custom as proselyte washing did then exist, the primitive Christians did not regard it either in the light of a pattern or a substitute for the baptism appointed by Jesus Christ.

In the history of the tribes of Israel in the Old Testament, the Apostle remarks that of the tribe of Judah Moses spake nothing concerning the Priesthood; inferring that, before our Lord, there was no priest in that tribe. We are warranted to draw the same conclusion respecting the baptism of Infants, relative to which, as Luke wrote nothing, we infer, that, notwithstanding the existence of many children of Christian converts cannot be doubted, and many believers must have married and had young families in the course of thirty years, yet concerning their baptism Luke had nothing to write: that is, he had never heard of one instance of the kind.

The same remarks apply to the other writers of the New Testament; of whose fidelity we can have no suspicion, and who assert the sufficiency of their communications, with the former inspired Scriptures, *thoroughly to furnish the man of God unto all good works.* Their narrations and directions are remarkably simple and concise, but they are sufficiently comprehensive for every valuable purpose, *commanding all men every where to repent*, and teaching believers *how to behave themselves, not only in the house of God, but, in all the relations of civil society, how to adorn the doctrine of God their Saviour.*

With respect to baptism, the commission of Jesus Christ ran *teach all nations, baptizing them.* If we have any doubt respecting its meaning, let us enquire what New Testament Christians did under this authority. Did they baptize any whole nation, or city, or village? yet the baptism of individuals is described in a style similar to that of the commission. We are informed that *Philip went down to the city of Samaria and preached Christ unto them, and such as believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women.* Soon after, it is said, *The Apostles which were at Jerusalem heard that Samaria had received the word of God; when not the whole country called Samaria, nor the whole city of the same name, but only such as believed Philip, had received the word of God, and were baptized.* The relation of the event of Cornelius and his friends becoming Christians is given in the same popular general terms; *the Apostles and brethren that were in Judea heard that the Gentiles also had received the word of God, though only a few proselytes of one city had received it.*

We read also that Philip baptized the eunuch, but not his servants; for Christianity is a personal, not a family, or national affair. Some families were baptized, but it was only when each person of each

family was a believer, and not always then. Crispus, the chief ruler of the synagogue at Corinth, *believed on the Lord with all his house*, yet Paul *baptized none but Crispus*; the baptism of the other believers in his family might be deferred for very good reasons. The Jailor at Philippi *believed in God with all his house*, therefore *he was baptized, and all his straightway*. The household of Lydia were *brethren* who were *comforted* by the Apostles. The family of Stephanus at Corinth, which Paul baptized, were the *first fruits of Achaia*, and *addicted themselves to the ministry of the saints*, that is, they personally assisted in supplying the wants of the poor.

Thus in the sole standard of Christian practice, we find the ordinance of baptism appearing along with the persons of believing men and women. On this subject, one verse, already mentioned, is full and express, and may serve as a specimen of all the rest. *When the Samaritans believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and Women*. This was exactly conformable to the command, and the example of Jesus, whose disciples they were: to his command, *teach all Nations baptizing them*: and to his example, for he was at man's estate when he went to be baptized, being about *thirty* years of age. This is a plain path, the light of heaven shines upon it, and the blessing of the Father of mercies is found in it.

As we are now arrived at the close of the inspired history, a transient retrospect may not be unseasonable. On which we offer a few remarks.

1. The Old Testament Church was *National*, consisting of the *natural* seed of Abraham; therefore INFANTS were added to it by the ordinance of Circumcision. They had a worldly sanctuary, carnal ordinances, a temporary priesthood, and a multitude of ceremonies, the attention to which did not necessarily involve any *character* in the worshippers. But the New Testament Church is a *separate people*, taken out of all nations, comprizing only the *spiritual* seed of Abraham; and therefore BELIEVERS were added to it by Baptism. And they have spiritual ordinances in communion with spiritual Members, and an unchangeable High Priest, thro' whom they offer spiritual sacrifices. Under this dispensation *character* is every thing, for God seeketh *such as shall worship him in spirit and in truth*. Upon this change taking place, John plainly told the descendants of Abraham, that now in Gospel days, it availed nothing to plead, *we have Abraham to our father*, for only *fruits* meet for repentance could give right to the baptism of repentance, and nothing short of being born of the Spirit can give orderly admittance to be born (or baptized) of Water.

2. In the commission given by Jesus Christ, we perceive, not merely an incidental mention of the subject, but the law of his house respecting baptism. The nature of things, as well as the order of

the words, leads us to understand that the disciples to whom Jesus gave these directions, were sent forth, first, to make other disciples, whom Mark distinguishes as believers; secondly, to baptize them, and to such there is a promise of salvation; and thirdly, to teach them all things commanded by Jesus Christ; by which the lovely purity of his Religion would be made apparent.

3. The doctrine and practice of the Apostles harmonize with this mode of proceeding. Peter exhorted those who were pricked to the heart, to *repent* and be *baptized*—Philip decided the case put by the Eunuch, *What doth hinder me to be baptized?* by replying, *If thou believest with all thine heart, thou mayest*—When the Holy Ghost fell on all those who heard Peter's words, he said *can any man forbid Water? and commanded them to be baptized*—Many of the Corinthians hearing, believed, and were baptized—Ananias knew that Paul was chosen of God to *know his will, and see the just one, and hear the word of his mouth*, and therefore said to him, *and now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord.*

Similar cases might be greatly multiplied, but Infants no where appear connected with baptism in the New Testament. It would indeed be wonderful if they *did*, for they can neither have the answer of a good conscience towards God in it, or enter into any of the ends which it is designed to promote; nor are they qualified to discharge any of the duties involved in the very constitution of the society of the faithful, into which baptism is intended to introduce a believer. Christian Churches, if constituted under the authority of the New Testament, cannot be formed of uninstructed babes, but of believing men and women, who upon baptism are united together to observe all the ordinances of Jesus Christ. Z.

On the moral and religious Advantages of reading History.

There is a strong bias in the human mind which induces some to search the records of ancient times, and to acquaint themselves with the transactions of past ages. Some, indeed, find delight in examining the sacred history comprized in the Old and New Testaments. Others read the pages of history, both sacred and prophane, for the sake of amusement, and in order to pass away the time which hangs heavy on their hands, for the want of some other employment. A few, however, read for the sake of information and with a view to their improvement. By perusing the historical records of past times they acquire the knowledge of mankind, and learn how to conduct their affairs with discretion; and some from this source have taken

lessons which have enabled them to manage the concerns of Nations to the advantage of their fellow men. But after all, there are very few who derive any *Religious* improvement through this medium. That Religious advantages may be attained in attending to the history of former times, especially that recorded in the sacred volume, appears evident from the saying of Moses, *Remember the days of old and the years of many generations*. If that great Prophet was persuaded that the Israelites might have derived important benefits from a survey of the affairs of their ancestors, and of the dealings of the Divine Being towards them, surely we may acquire greater instructions, as we have a wider field in which we may range, including not only the ages preceding the time of that great servant of God, but even all subsequent generations.

1. *In the records of ancient times, we see some of the leading perfections of Deity displayed.* Omnipotence is exhibited in the Destruction of the old World—in the confusion of languages—in the overthrow of the cities of the plain—in the perdition of Pharoah and his host in the mighty waters—in the sublime spectacle Sinai exhibited when it was touched by the Lord, as well as in many other wonders which he wrought for his chosen people. *He stood and measured the Earth: he beheld and drove asunder the Nations, the everlasting mountains were scattered, the perpetual hills did bow.* Divine Wisdom is also unfolded in over-ruling the efforts of mortals, so as to bring about events, of which they entertained no idea, or which it was their determination to oppose, and that without offering any violence to their free agency. As we see illustrated in the emancipation of the sacred tribes from the iron bondage of Egypt, and in the death and resurrection of our adorable Saviour. *He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong. He maketh the wrath of man to praise him and the remainder of that wrath he doth restrain.* What Infinite Goodness do we discover in all the conduct of God towards his creatures; and especially in his forbearance with Jews and Gentiles, in their idolatry and disobedience; while the light of Revelation was slighted by the former, and the light of nature was neglected by the latter. *Rom. i, 20 24. The time of this ignorance God winked at. Acts xviii, 30.* But let not this divine attribute embolden the sinner, (when he reads the history of ancient times) to presume upon the mercy of God too much. *Our God is a consuming fire!* The impenitent shall not be able to escape his Justice. History informs us that the Amorites were destroyed after *they had filled up the measure of their Sins*. Pharoah did not survive the crisis of his rebellion! *The rod of God's anger was cast into the fire after it had performed its task!* Sinner, after God has used for thy Reformation, all the means which his mercy suggests, if thou wilt yet continue impenitent, thy destruction will be inevitable, *For the earth, which drinketh in the rain that*

cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

II. *In perusing the History of past ages, we see the depravity of Human Nature in the most awful manner exemplified.* In almost all the transactions of mortals, we see the most melancholy instances of the total degeneracy of our race! How awfully have the children of men in all ages debased their intellectual powers *in worshipping the creature more than the Creator, who is blessed for ever?* History informs us that some nations worshipped the orb of day; others rendered religious homage to the stars. Some adored the souls of their departed heroes, whilst others worshipped the figures of constellations in which they fancied their souls resided. Hence not only several beasts, but the meanest reptiles were deemed sacred, even by some of the most polished Nations in former ages! The system of morality or rather immorality adopted by the Heathen world, clearly demonstrates, how prone to the worst of crimes is human nature, when left to itself. Self-murder, was considered as an instance of courage and magnanimity, and revenge was classed amongst their virtues! The worship of their gods was accompanied with the grossest vices. The rites of Bacchus were celebrated with drunkenness and dissipation, and those of Venus with obscenity and licentiousness. What enormous cruelties did they exercise towards their slaves and prisoners of war? And what barbarous punishments did they inflict on criminals? But above all, the worship of Moloch or Saturn was celebrated with the most horrible of sacrifices; Mothers, with frantic joy, threw their tender infants into the burning cavity of the grim idol!! The Carthagenians were frequently guilty of this enormity; and what is still more astonishing, even the Jewish Women committed the same outrages on humanity; which was one cause of the terrible calamities described in the Lamentations of Jeremiah. *see Jeremiah, vii, 31.* After contemplating scenes like these, where is the man that can lay his hand on his breast, and declare that the human heart is naturally good? No, *It is deceitful above all things, and desperately wicked.*

III. *In Sacred History there is exhibited a glorious contrast to these Abominations; declared to be the work of the holy Spirit renovating the character of man.* In the midst of this gross darkness, thro' his influence we see some rays of light; surrounded with the deepest depravity, we perceive some celestial virtues, shedding lustre through the horrid gloom! We behold Abraham and the Patriarchs, Moses and the Prophets, Paul and the Apostles, shining as stars in a benighted world. *Of whom the world was not worthy.* By which nevertheless they were considered as the *offscouring of all things*, but by heaven they were viewed as the *Light of the World*, the Glory of

the Universe. Whilst the world bowed to idols, we behold these rendering homage to the majesty of heaven alone! If many exerted themselves to keep the world in darkness, (as many still do) these and their companions were employed in diffusing divine light far and wide, and in promoting the best interests of Men. If the wicked by their cruelty anticipated the work of hell; these worthies by their benevolence exhibited the temper of Heaven.

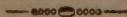
IV. *In introducing our Minds to the days of old, and the years of ancient times, we see the vanity of this world exposed. The world and the fashion thereof passeth away.* Where are all the Generations of men who have existed at different times from the days of Adam down to the present period? They are mingled with the dust. *The places which knew them shall know them no more.* How many successions of labourers have toiled in our fields? How many generations have crossed our hills and have drank of our streams. In a little time as many generations may succeed us, to whom we shall be as unknown, as those who lived centuries past are unknown to us. What is become of the Nations once renowned for science? They are now plunged in the depth of ignorance! Where are the people who were once renowned for military deeds, so as to keep the world in subjection? They are now bound in chains, such as they once forged for others. Where are Persons who once made a great parade in the world and were the leaders of fashion? They are in the earth, and their dust is mingled with that of the most obscure! Where are the Heroes of Antiquity, who in their days filled the world with their fame, and inspired its remotest inhabitants with dread? They cannot now even defend their own dust, or prohibit the approach of the weakest of their species! *Vanity of Vanities, all is Vanity!* Let us seek *a new heaven and a new earth wherein dwelleth righteousness!*

V. *In the pages of History we clearly perceive the necessity of several important transactions which the Scriptures positively assure us will at last take place.* How indispensable is a future Judgment? The righteous often turn to this as a refuge from the imperfection attendant on human decisions in the present state. Men, even the best of men, are liable to mistake in a variety of important affairs. The innocent may be condemned and the guilty may be acquitted, either thro' want of evidence, or in consequence of false witness. No doubt but in the long course of ages, such circumstances have repeatedly taken place. History has frequently recorded such lamentable events. From the same source we learn the propriety of a future state of retribution. Many of the excellent of the earth have received no Reward for the most important services, in the present state. What Reward had the holy prophets for their disinterested Benevolence, and fidelity to God and Man? What Reward was conferred on the Apostles of our Lord for their indefatigable efforts to

promote the glory of God, and the welfare of Mankind? What Reward do many of the pious Ministers of the Gospel yet obtain for their most unremitting exertions in the same cause? Some have experienced nothing, but contempt and reproach from those whose eternal happiness they most diligently sought to promote! On the other hand, some of the worst characters, in all ages of the world, have not only escaped punishment, but have been put into the possession of accumulated riches and honours! This was a source of great grief to the pious Psalmist, and many others of congenial dispositions, till entering into the sanctuary, Religion discovered to them the punishment reserved for the ungodly, as well as the Rest that remaineth for the righteous, beyond the grave. Thus religion and reason join to demonstrate the absolute necessity of a future Judgement and a final state of retribution. *Verily, there is a reward for the righteous; verily, there is a God that judgeth in the Earth.*

Thus, History is well calculated to furnish the considerate mind with many profitable reflections. The information we derive from it should lead us to look well to our goings. There is no good man but stands in need of being better; there is no good man but is in danger of being made worse; (for though he cannot fall from grace, yet he is liable to fall into sin) there is no real christian who does not lament the awful bias of his mind to that which is evil; and there is no lover of Christ, but wishes to be made more and more holy and useful. *Let us be followers of them who through Faith and Patience inherit the promises.* But above all, let us imitate the perfect example exhibited in the conduct of the Son of God, and *run with patience the race that is set before us, looking to him who is the author and finisher of our Faith.*

R.



On the application of the term sensible.

The worldly part of mankind appear to have arrogated to themselves the epithet of "sensible;" and in general take upon them to consider religious characters as deficient in the necessary and excellent quality described by this term. This has led us to a few considerations on the subject, the result of which it will be the object of this paper to detail.

It is universally admitted that a fair definition of terms is of the greatest use in preventing misunderstanding; we therefore open with an explanation of the meaning we annex to the word sense. We distinguish by it, the faculty by which we receive impressions, deliberate upon them, and afterwards decide from them. This, which appears to be the true meaning of the word, leads to the question; what character possesses this faculty in the most eminent degree?

First, we ask, Is the man who denies the being of God, a man of sense? Surely if a sensible man feels keenly, judges clearly, and decides with precision, we cannot with propriety allow such a distinction to one who denies the existence of his Creator. For to what must we impute the idea which he pretends to entertain that the wonderful beauties of nature and the awful grandeur of creation are the productions of mere chance? To what shall we impute the ridiculous and insane jargon of "the perpetual whirling of atoms," and "the fortuitous concourse of events," but to the absence of even common sense? We might enlarge greatly upon this head, but it appears unnecessary, for we almost doubt the existence of so depraved a being, and with the elegant and forcible Cowper, question,
 ——"If earth bears so base a slave."

Secondly, Does the man who disbelieves revealed religion, shew signs of being favoured with a large portion of sense? We must declare that if refusing (at the risk of his eternal welfare) to accredit a religion, whose external and internal evidences are so strong and convincing as those of the Christian faith, and depending upon the obstinate opinions formed by self-will and supported by perverseness in preference to it, be sensible conduct, then one who rejects the sacred Scriptures, is indeed a sensible man.

Thirdly, Is the man of pleasure a man of sense? It is incontrovertible that he prefers—a few years of pleasures which only pall the appetites and cloy and satiate even the most ungovernable lusts, before the cool and sober exertion and enjoyment of his rational faculties, with suitable relaxations, in time, and the perfection of mental and moral happiness in eternity. Herein we cannot perceive that he discovers any sign of possessing a superior degree of sense.

Fourthly, We refer to such as prefer the business, the distinctions, the honors, or the possessions of time, to the concerns of eternity. We do not pretend to say that these characters are totally destitute of sense. Some of them, and particularly those who seek distinctions and possessions, discover much of it, when circumstances which relate only to temporal matters are concerned; *for the children of this world are wiser in their generation than the children of light.* But as we reckon that man to possess most knowledge, whose mental acquisitions are most valuable; so also we must regard that man as the most sensible, whose faculties are engaged by the most important objects and pursuits. We are therefore irresistibly led to declare that none are intitled to the term *sensible* in so eminent a degree as the real Christian; for his sentiments and conduct are regulated by wisdom from above.

The great author of our faith has said, *unless a man be BORN AGAIN he cannot see the kingdom of God:* but he never intimated that unless a man were a philosopher, a voluptuary, or possessed of wealth, he

could not be happy in eternity. Most sensible, then is that man, who now applies himself with *all diligence to make his calling and election sure*, and he will stand in that day when knowledge shall be perfected in all, though *the unrighteous shall receive his reward, according to the deeds done in the body*.

But our antagonists not unfrequently appear to glory in the brilliancy of the talents sometimes connected with unbelief. We do not perceive the reasonableness of their boasting on this account: some of the followers of the meek and lowly Jesus have possessed abilities by no means inferior to the most splendid of their opponents. A glance at the few last centuries will shew, that if such names as Voltaire, Hume, Rousseau and Bolingbroke, are to be ranked amongst the champions of infidelity; religion has on its side, added dignity and importance to the far greater learning and abilities of a Luther, a Calvin, a Milton, Sir Isaac Newton, a Cowper and multitudes of others, whose memory will be handed down to posterity with blessings and honor.

On this interesting subject, let the Christian hearken to the divine suggestion, *Who made thee to differ?* When thou wert posting the downward road, who stopt thy mad career, impressed upon thy mind reflections on *righteousness, temperance* and a *judgement to come*, and taught thee *to flee for refuge to the hope set before us?* Whose almighty power converted thy soul, and constrained thee, though once *enmity against God*, to love him, to choose his service, to prefer the strait and narrow path that leads to life to the far more flowery, but fatal one, which leads to destruction? Even the holy Spirit, whose office it is to *take of the things of Christ, and shew them unto men*. To him art thou indebted for all thy faculties, and all thy talents, and in particular for the proper exercise of them. To him, then be all the glory, for ever and ever.

Edgeware Road

W. D.

On the goodness of God.

By the term *goodness*, we sometimes mean, a *benevolence of disposition*, which leads to the communication of happiness. The divine nature is benevolence, and a disposition to communicate happiness is inseparable from God. There is as much impossibility of his being defective in this disposition, as there is of his wanting power, or knowledge, or even existence.

The sacred writings invariably represent goodness as essential to the divine nature. GOD IS LOVE. It is this perfection which engages human confidence, and renders every part of the divine character amiable in the view of intelligent creatures. The display of almighty power, universal dominion, and infinite wisdom, unaccompanied with goodness, would only generate awe, and leave the mind

without confidence and complacency in the divine character. When Moses requested to see the *glory* of God, he said, *I will make all my GOODNESS to pass before thee.* Consolatory thought, the goodness of God is his glory. Nothing can be of more importance to creatures situated as we are, bearing about with us the painful conviction of guilt, than to possess correct views of his goodness. If we have defective notions of it, we shall lose some of the chief comforts of our existence. Our religious services, instead of being enlivened with confidence and hope, will degenerate into slavish fear and superstition. On the other hand, if we conceive of goodness without rectitude, it is most likely we shall indulge presumption, and sit down secure, amidst our imperfections and our sins, unmindful of impending ruin. God in the exercise of his love, is as much the friend of order, as of happiness; in the government of God these are inseparable. Though the disposition to communicate happiness is essential to the divine nature; yet the exercise of it is perfectly free. God was under no obligation to create intelligent creatures; their existence was not necessary to increase his happiness or augment his glory. A being of infinite understanding and goodness, can have no interest, and of course can be under no temptation, to do wrong, or to be otherwise than benevolent. Men are often led from the paths of rectitude and goodness, because of their limited, partial views; but Jehovah sees the end from the beginning, and therefore is not subject to the consequences of partial views. Human conduct is often influenced by the impulse of things without, but God is self-existent, and therefore at a great remove from the possibility of being so acted upon by his creatures. Defect of power and private interest, induce men to violate the laws of benevolence; but God is almighty, and therefore incapable of being disappointed or controlled; he is independent and self-sufficient, and can have no interest separate from the good of the universe.

By the term goodness, we also understand the *exercise* of this principle, in the actual communication of happiness.

The state of creation actually corresponds with what we have said of the divine goodness. Wherever we see power and skill displayed, we perceive the manifestation attended with benevolence and love. Wherever we see design, we see it to be not only wise design, but replete with kindness. The primary tendency of all the laws of nature with which we are acquainted, is in favour of happiness and enjoyment. The fruits of benevolence are profusely scattered throughout the world; it is therefore reasonable to conclude the divine Author is benevolent. A system so magnificent, so harmonious, and so beautiful as ours, peopled with numberless varieties of living beings all rejoicing in existence, all liberally provided for, and all enjoying blessings suitable to their natures and situations, must be the work of a *good* as well as *almighty* agent.

But it will be said, Is there not evil in the world, as well as good; and how does this accord with perfect goodness? If God had been perfectly good, would he not have excluded from the creation every sigh and every groan? To which it may be replied; the evil that is in the world bears no proportion to the good. We must judge of the divine character by what *prevails* in his works, and this without doubt is happiness. Many individuals suffer pain, and groan under heavy calamities; but this is by no means the general state of Creation. Pain and distress are out of the common course of nature; and this causes them to be over-rated and magnified. Happiness is the rule, misery is the exception. Were the order of things otherwise, our attention would be called to examples of health and competence instead of disease and want. One fit of severe indisposition is remembered and talked of during the whole of life, while many years of health and comfort are regarded as common place mercies. Supposing that misery had been the design of God in creation, the state of the world would have been the reverse of what we see. The common state of being would have been dejection and anguish, not ease and enjoyment. The lower parts of creation instead of ministering to our comfort, would have been made to harrass and distress us. The fields instead of being objects of cheerfulness and beauty, would have presented nothing but gloom and deformity. Every taste would have been bitter, every sound a scream. The great luminary of the day, instead of cheering as with light and genial warmth, would have dazzled and confounded our sight, and scorched us whenever exposed to his rays. Our imagination would have been filled with pictures exciting perpetual alarm and terror and affright. Our minds would have been the seat of dejection and melancholy, and our reason would have served only to convince us of our wretchedness. Such had been the state of the world, had it been made for misery, but its real state is totally different, and hence we conclude the Maker of it is good. *Verily God is good.*

This is the dictate of reason, the language of nature, the testimony of experience, and the voice of revelation.

A prospect here offers itself to our view the most extensive and delightful. All nature is replenished with the effects of uncreated and everlasting goodness. Countless myriads of living beings, brought forth by one munificent parent to participate his bounty; all dependant on his power, and provided for by his care. The sea and rivers are stored with numberless creatures, whose capacities are suited to their situation. The air likewise, has its various tribes of birds and insects, blest with animation, activity, and enjoyment. The earth is appropriated to other orders of beings, who have suitable and abundant provision made for them. He makes the sun to shine upon them; his bounty supplies and his power protects them.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

Man is a wonderful instance of the goodness of the Creator. He has sources of superior enjoyment, he is delighted with the perception of order, harmony, and beauty. His memory recalls past scenes of pleasure, and history make the transactions of remote ages move in succession before the eye of his mind. He can look forwards into futurity, guard against the evils to which he is exposed, or alleviate present inconveniences by the anticipation of future bliss. His language makes known his thoughts to another and opens to him the benefits of social intercourse. He is endued with benevolence by which he is prompted to the good of his fellow men, and by mitigating their sufferings he augments his felicity. His faculties are enriched with reason by which he can compare ideas, draw inferences, and ascertain truth.

It is true, our privileges may, through our imprudence and sin, become the cause of evil to us. But we must not charge this on the goodness of our Maker. What is base and sinful belongs to ourselves; but what is wise and good is from above, from the father of light. Liberty, language, and reason are some of the greatest blessings we can enjoy; though often, through our perverseness, productive of innumerable distresses. Fire, air, and water, are unspeakable benefits, though they sometimes are the occasion of great calamities. We should judge of every gift by its tendency and general effects, and not by any accidental consequence. If you look to the bad effects of reason abused and passions ungoverned, you ought not to censure the Creator on that account. Would you have had the world made in such a manner, as that wickedness should go unrestrained and unpunished? Had this been the case, you might then have had reason to doubt the goodness of its Maker.

A great part of the evil in the world appears to be the necessary means of good. Hunger is necessary to put us upon taking food. The pain arising from a wound or disease is necessary to engage us to take proper care of our health. Without such sensations, we should be in danger of neglecting ourselves, and of perishing by every malady and every accident. In like manner, the pains of conscience, self reproach, and remorse, are necessary to restrain us from evil. These are to be viewed in the light of remedies for evil, preservation from danger and moral misery. Instead of forming an argument against the divine goodness, they are directly in its favour.

The divine goodness, like all other attributes of Deity, must in many respects, be incomprehensible to us. There is no subject from which we are apt to argue more unreasonably than from the goodness of God. It would be strange indeed, if we could conceive how the affairs of the world ought to be administered; or if creatures, with our narrow powers, were to meet with no difficulties in contem-

plating the measures taken by infinite wisdom to bring about the good of the universe. We should guard against expecting that the divine goodness in every instance, should produce the greatest possible effect. If goodness is the general character of the divine operations, we should be satisfied. We are not less unqualified for governing worlds than we are for making them; yet this is what, in our efforts to be wise, we are continually aiming at. Let us seek an acquaintance with our vanity and nothingness, that we may adore the operations of infinite intelligence. *O the depth of the riches, both of the wisdom and knowledge of God!*

It is of particular importance that we should consider the goodness of God, as invariably under the direction of rectitude; otherwise we shall be in danger of entertaining very groundless expectations from it. Divine goodness, when intelligent creatures are the objects of it, is not a disposition to make all happy, indiscriminately, at any rate and by all means. Were this true, it would cease to be an excellence becoming a being perfectly wise and holy. In the whole of the divine conduct, we shall perceive that it is directed by a regard to rectitude, an aversion to moral evil. "It maintains the strictest regard to the rights of immutable truth, to the claims of penal justice, and to the honour of Jehovah's government."

But the goodness of God shines transcendently glorious in the gospel of his grace. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. This was an instance of goodness beyond all comprehension and praise. No figure can fully illustrate, no language can fully express, the most capacious mind cannot comprehend, the magnitude and the freeness of the love of God in the gift of his dear Son to save ungrateful rebellious man.

When mankind had corrupted their ways and lost the knowledge of God, Jesus descended from heaven, to be their light and to redeem them from all iniquity. Thus he pardons the guilty, liberates the captive mind, supports the afflicted, gives hope to the dying, delivers from hell, and exalts to glory. O that the goodness of God may suitably affect our minds and influence our conduct. O Christian, let the benignity of God engage your confidence, and tranquilize your mind amidst the painful vicissitudes of human life. The government of the world is not left to an unwise, or an unkind ruler, but *the LORD reigneth, let the earth rejoice*. Infinite goodness is at the head of the universe. He directs all events in the best manner and for the best purposes. He makes *all things work together for good to them that love him*. What have you to fear from the dispensations of a providence in which essential goodness reigns. Is there not every thing in the perfections of God, his promises, and the æconomy of his covenant, to engage your confidence? *O taste and see that the lord is gracious; blessed are all they that trust in him.*

How base and deformed does sin appear in the light of Jehovah's goodness! What is sin but an abuse of his benevolence? It is ingratitude to a Being who is always doing you good. It is slighting and offending your best friend and constant benefactor. The thought of your numerous offences against him should humble and abase you all the days of your life.

IOTA.

On the Value of the Soul.

Matthew xvi, 26.

What is a man profited if he gain the whole world and lose his own Soul? or what shall a man give in exchange for his Soul?

Such was the solemn language by which our Lord supported his disciples under the afflictions they endured for his sake, and for an attachment to his cause; for he it observed, he never made converts without putting them in full possession of all they must expect to endure. Before they enlisted, he acquainted them with the terms of discipleship, and always placed the Cross as the foundation for the Crown. *Then said Jesus unto his disciples, if any Man will come after me, let him deny himself, and take up his cross and follow me, for whoso will save his life shall lose it, and whosoever will lose his life for my sake, shall find it; for what is a man profited if he gain the whole world and lose his own Soul? or what shall a man give in exchange for his Soul?* By this language we are instructed,

I. To consider the value of the soul. We may learn its worth by referring to four objects, Its own intrinsic excellence—The means employed for its redemption—The exertions made by both worlds to possess it—and the eternity of its duration.

1. Its own intrinsic excellence. The Soul is of a noble descent, from the father of Spirits; it is the breath of the Deity, for *God breathed into his nostrils the breath of life, and man became a living Soul*; it is a spiritual immaterial principle, it is that by which we reason, compare, decide, it is that which distinguishes us from the brutes that perish, and renders us accountable at last. Attend likewise to the several properties of the Soul. The Understanding crowned with radiance, and encompassed with light. The Will sitting like a queen upon her throne, swaying the sceptre, with all the Affections attending upon her. How capacious its powers; how extensive its comprehension. The operations of the Soul are undiscoverable, *for no man knoweth the things of a man, save the spirit of man which is within him*. It is capable of bearing the Image of God, of enjoying him forever. It is the excellence of the soul that gives value to the promises, to ordinances, and to the Gospel Ministry. The thought that leads us to rise superior to our difficulties is, *he*

that winneth SOULS is wise, and they that turn many to righteousness shall shine as the Stars forever.

2. Consider the means employed for its redemption. *The Redemption of the Soul is precious, because it ceaseth forever, no man can redeem his friend, or give a ransom for the life of his brother.*—Look to heaven and there behold the adoration that is paid to the once suffering Redeemer, from the glory of the person judge of the dignity of the offering. Look at the types and shadows that introduced him, the ceremonies that depicted his sufferings, and from the grandeur of the preparations, learn the value of the sacrifice. See him on Calvary, estimate the agonies of the Saviour in the hour of his crucifixion, and from the cup put into his hands, judge of *infinite value* of those Souls it was designed to redeem. That misery must indeed be great to which they were exposed, when God saw fit to require the sacrifice of his own Son for their redemption; and that glory must be indeed great to which he means to exalt them, when this alone could purchase it.

3. Both worlds are engaged in the pursuit of it. *Satan goeth about as a roaring lion seeking whom he may devour*; he is in quest of the soul, all his plans and schemes are formed for the destruction of this object. And every inhabitant of heaven is interested in its salvation. *There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons who need no repentance*; Christ came to seek and to save them that were lost. This animated all his exertions, this was his grand support thro' all the difficulties he endured; this led him to weep over Jerusalem when he approached it—for it became him for whom are all things, and by whom are all things, in bringig many sons to glory, to make the Captain of their salvation perfect thro' sufferings.

4. Consider the eternity of its duration. It is a point that runs parallel with eternity. It is a spark kindled from the divine altar which can never be quenched. The time will shortly arrive in which the body must return to the earth from whence it was taken, and every member cease its respective operation. *Our fathers, where are they? and the prophets do they live forever?* We have the seeds of death in our veins, that we should not trust in ourselves, but in him that raiseth the dead. Empires and Kingdoms will soon decline, and time itself shall be no more, but never will there come a period in which this *immortal principle* shall cease to exist. We might mention many proofs of the immortality of the soul: such as its nature, particularly its immateriality, its passions and appetites, especially its love of existence, how it recoils at the thought of dissolution, shrinks back and startles at destruction.

'Tis the *Divinity* that stirs within us,

'Tis heaven itself that points out an hereafter,

And intimates Eternity to Man—

We might prove it from the goodness and wisdom of the supreme Being, whose character is concerned in its duration—but the greatest proof appears to arise from the *progress* of the soul towards perfection without a possibility of enjoying it. Brutes are soon satisfied; and were there ever to come a period in which the soul had no object after which to grasp, we might conceive a possibility of its annihilation. But can it be supposed that a thinking being, that is in perpetual progress of improvement, and travelling from perfection to perfection, after having just looked upon the works of his Creator, and made a few discoveries of infinite goodness, must perish at the first setting out, and in the very beginning of his enquiries?

II. *The soul is in danger.* And the loss of it will be peculiarly dreadful, for it will consist in banishment from God.

'Tis to be banished from our God,

And yet forbid to die;

To languish in eternal pain,

Yet death for ever fly.

God is the only portion of the soul, it can only be satisfied from his fulness. Man has endeavoured to obtain happiness from other sources, and by habit he has acquired a capacity to receive momentary gratifications from them, but his true portion is God, and he never answers the grand end of his creation till under the influence of Grace, he says, *Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.* How great must be his loss, who is everlastingly banished from the grand source of all good!

The loss of the soul is dreadful, for it is the loss of every thing which is capable of *receiving or imparting enjoyment*, and the most important consideration to affect us is, the loss is irrecoverable. The soul once lost is lost forever. For altho' Salvation is now preached, and Christ is exalted to bestow it, and God is *not willing that any should perish, but that all should come to repentance*, yet, when this accepted time is lost, 'tis lost forever, and the welfare of the Soul is gone, beyond redemption.

III. Therefore could we gain the whole world, it would not prove an equivalent for the loss of one Soul. *For what is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?* The Question has already received its solution, and the impossibility of finding an equivalent appears upon the very face of it. So far from being a gainer by the exchange of a soul for a world, a man would be an infinite loser. This will appear if you consider the World in its utmost extent. Alexander was called the conqueror of the world, tho' his conquests extended over but a few countries, and a *very few*, when you take into the account those vast and superior regions since discovered; but suppose ALL its pleasures and conveniences were at our command, on what

an uncertain tenure should we hold them, we should not be Lords and Possessors, but servants, accountable to another both for their continuance and their use, and farther, how little of it we could possibly enjoy. Our enjoyment of what we now possess is very circumscribed, *When goods increase, they are increased that eat them; and what good is there to the owners thereof, save the beholding of them with their eyes?* Having food and raiment is not only proper ground for contentment, but often insures it, and those generally enjoy more who have only a supply for their use, and conveniences of life, than those who have fulness of bread, and to necessities have added superfluities.

One of the greatest sources of pleasure is the pursuit of something valuable, but he who should have obtained the whole world, like the conqueror before mentioned, would sigh for another. What a fatal purchase then are such characters making, who sacrifice their Souls for the World! Thus we have taken the subject upon the largest scale, but how *small a portion* of the world can possibly fall to the lot of any individual. Among the numerous troops that throng the way to hell, there is not one that ever made so *good* a bargain. The generality of mankind damn their Souls for much less than a world: for the gratification of some lust, or the pursuit of some foolish pleasure. If the whole world is not an equivalent for the Soul, surely to sacrifice its welfare for a trifling part of it, manifests the most egregious madness:

The subject suggests many serious Reflections.—It admonishes Ministers of the solemn and important engagements into which they have entered, *We watch for SOULS as those who must give Account*, our wisdom consists in winning Souls to God.

We watch for Souls, for whom the Lord

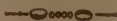
Did heavenly bliss forego;

For Souls who must forever live,

In rapture or in woe.

How this should stimulate us to place their salvation always before our eyes; to make *that* the grand object of our labours and prayers, night and day; sacrificing every other concern for this, remembering, *they that turn many to righteousness shall shine as the Stars for ever and ever.*—The Value of the Soul should stimulate Christians likewise to use every mean for its salvation, both in those who are more immediately connected with them, and the world at large; for those who feel the worth of their own Souls, never can be insensible to the Souls of others. This subject also urges the sinner to flee from the wrath to come. What a foolish risk is he running, who is pursuing the world to the neglect of his eternal welfare! He is purchasing vanity and vexation at an infinite price.

Plymouth.



A hint to Preachers.

Extract of a letter from a friend.

Remember, we do not mount the pulpit to say fine things, or eloquent things, we have there to proclaim the good tidings of salvation to fallen man; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner; these are the glorious topics upon which we have to enlarge. And will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let every eloquent preacher beware lest he fill any man's ear with sounding words, when he should be feeding his soul with the bread of life!—Let him fear, lest instead of honoring God he should honor himself! If any man ascend the pulpit with the intention of uttering a *fine thing*, he is sinning against God and the Souls of Men. Recollect, however, that there is a medium, and that vulgarity and meanness are cautiously to be avoided; but while we speak with propriety and chastity, we cannot be too familiar or too plain.

OBSERVATOR.

Extract from Dr. Gill.

Mr. Editor.

I was highly gratified in seeing announced in your work, a new edition of the Exposition of the Old and New Testament, by the late learned and pious Dr. Gill. I have heard it remarked that there is a great sameness in the different parts of his Commentary, and that he makes History, Poetry, Prophecy, Moses and Samuel, as well as Matthew and Paul give illustrations of the Covenant of Grace. In short, that he saw this Covenant in every thing. Perhaps this (so far from being a defect) was a happy attainment. I read of one who, referring to the same subject, late in life, exclaimed, *It is all my salvation, and all my desire*. I can wish no greater happiness to your readers than that they may see the hand of a Covenant God in all that passes around and within them. But I am aware that some admirers of Dr. Gill have not entered into his Scriptural Views respecting the practical holiness of the Christian dispensation. Connected with this subject, you will greatly oblige me by inserting the following extract from his works; the perspicuity, precision, and justness of his remarks are past all commendation. Wishing they may be attended with a divine blessing,

I am your's respectfully,

Feb. 19, 1809.

JUVENIS.

On 1 *Timothy*, i, 8. *The law is good, if a man use it lawfully*; The Dr. says "There is a lawful, and an unlawful use of the Law.

it is used unlawfully when men seek to obtain life and righteousness by it; for the Law cannot give life, nor is righteousness by it; nor can men be justified by the works of it, in the sight of God; for no man can perfectly keep it; there is not a just man that does good and sins not: but it is lawfully used when obeyed in faith, from a principle of love, with a view to the glory of God, without any selfish and sinister ends, Which leads me to consider more particularly, The uses of the Law both to Saints and Sinners. 1. To Sinners, (1) To convince of sin, sin is a transgression of the Law, by which it is known that it is sin, being forbidden by the Law. By the Law is the knowledge of sin; not only of gross actual sins; but of the inward lusts of the mind; I had not known lust, says the Apostle, except the Law had said, Thou shalt not covet, Rom, iii, 20, and vii, 7, Yet only as it is used by the Spirit of God, who holds it up to a mind enlightened by him, whereby it sees the sinfulness of it; for it is the Spirit's work savingly to convince of sin; which he does by means of the Law. (2) To restrain from sin. Of this use are the laws of men; hence civil magistrates are terrors to evil doers; so the Law, by its menaces, deters men from sin, when they are not truly convinced of the evil of it, nor humbled for it; though by such restraints it does but rise and swell and rage the more within, like a flood of water stopped in its course. (3) To condemn and punish for sin; for sinners it is made, and against them it lies, to their condemnation unless justified in Christ. 1 Tim, i, 9, 10. It accuses of sin, charges with it; brings evidence of it; stops the sinner's mouth from pleading in his own cause; pronounces guilty before God; and curses and condemns; it is the ministration of condemnation and death; and its sentence takes place where the righteousness of Christ is not imputed. 2. It is of use to *Saints and true believers* in Christ (1) To point out the will of God unto them; what is to be done by them, and what to be avoided; to inform them of, and urge them to their duty, both towards God and man; for in that the whole of it lies. (2) To be a Rule of Life and Conversation to them; *not a Rule to obtain Life by, but to live according to; to guide their feet, to direct their steps, and to preserve them from going into bye and crooked paths.* The wise man says, *The commandment is a lamp, and the law is light, Prov. vi, 23,* And the wise man's father says, *Thy word is a lamp unto my feet and a light unto my path, Ps. cxix, 105.* (3) It is a glass, in which a believer, by the light of the Spirit of God, may see his own face, what manner of man he is; how deformed, how carnal and corrupt, when compared with this Law; and how far short of perfection he is in himself; *I have seen an end of all perfection,* says David, *Thy commandment is exceeding broad;* to which the imperfect works of man are not commensurate; hence good men are sensible that their own righteousness is insufficient to justify them before God, it being but as rags, and those filthy ones.

Hence; (4) They are led to prize and value the righteousness of Christ, since that is perfectly agreeable to the holy and righteous Law of God; yea, by it the Law is magnified and made honourable, wherefore they desire *to be found in Christ, not having on their own righteousness, but his; who is the end of the Law for righteousness, to every one that believes.*"

A recent Instance of the Intolerance of a Spanish Court of Inquisition.

(An extract from a german publication.)

Mr. Weise was a literary but an unfortunate German, who after having suffered extreme hardships in different parts of Germany and Switzerland was prevailed on by several respectable friends to retire to Barcelona in Spain, where he was immediately employed as a private Tutor in the English and German languages. He had scarcely time to tranquilize his mind, agitated by the difficulties he had recently experienced in Germany, and to cherish the pleasing anticipations his present circumstances seemed to sanction, when he was surprised by the appearance of a servant of the Inquisition, who commanded him to appear immediately before the Holy Court. "No words," says Weise, "can describe the horror that came over me on receiving this tremendous summons. I accompanied the Servitor. On approaching the Court, there was every thing in the exterior appearance of the building calculated to increase my fears. It stood alone, and tho' the cathedral church and the episcopal palace were in the vicinity, the only entrance to the Inquisition was by narrow and irregular passages, on each side of which were houses inhabited by the people of the Court. On my arrival I was conducted thro' several passages and chambers before I came to the one in which the court was assembled. My arrival was announced and I was commanded to make my appearance immediately. The room was spacious and elegant; the state of my mind however prevented my making any particular observations, as on my entrance I recognised the Inquisitors, three in number, all secular Priests. The first Inquisitor sat on a chair hung with red velvet, and elevated above the others, who sat, one on each side of him. An officer of justice, a secretary, and a registrar were also present. The principal Inquisitor addressed me in the Latin language, and demanded who I was? my name? the place of my birth? he then enquired how long I had been at Barcelona? and what was my object in coming thither? On my answers to these he proposed another question in which my liberty was deeply interested, *Of what religion I was?* I paused,—

and endeavoured to wave a direct reply, by observing that I felt surprised on being now asked the question for the first time, having already resided several weeks in Barcelona. This produced the following conversation.

Inq. This is not to the point, I demand a categorical reply.

Weise. I was born and educated by honest parents in the Lutheran religion, but in the year 1782 at Prague, in Bohemia, I united with the catholic church with many reservations.

Inq. With many reservations! Pray what were those?

Weise. That I would neither abjure nor espouse any sentiment but on the conviction of my understanding.

Inq. And what were those opinions which did not produce the conviction of your understanding?

Weise. Those which did not appear to me to be founded on the Bible, on reason, or church history.

I was desired to state these, upon which I mentioned the infallibility of the Pope; the right of the church to decide in matters of faith; the impossibility of being saved out of the church, &c. it was then demanded whether I ever had embraced and avowed these dogmas, and whether I would now embrace them? To the first question I replied in the negative; to the latter I said I would embrace them as soon as I was convinced of their truth, for the reception of any opinion can only follow my perception of its truth.

Inq. Very good! But has no one yet convinced you of the truth of these doctrines of our church?

Weise. No.

Inq. Have you ever seriously considered them?—Have you ever availed yourself of an opportunity to seek instruction from any learned man of our church?

Weise. I have read frequently and thought much on these subjects; I have also often conversed on them with catholics and other learned men, but I have not hitherto been able to discover the truth of these doctrines.

Inq. If nothing more prevents your being convinced of the truth, we shall not despair of your conversion, provided you do not resist the influence of the Holy Ghost."

Upon this a canon was appointed to effect the conversion of poor Weise, and he was dismissed for the present. He hastened to his friends who waited the result with great anxiety, most of whom urged him to confess himself a catholic, as the only preventative of his ruin. On the appointed day, a long dispute took place between Weise and the Dean, the result was Mr. Weise remained an unbeliever still. Eight days, however, were allowed him to decide on the question; whether or not he would embrace the holy catholic religion? at the expiration of this term he was again obliged to make his appearance before the Holy Court. The inquisitor

received him with politeness, and desired to know if he were prepared to embrace and confess the doctrines of the Church. "To this question," says Weise "I made no reply. I turned pale and my countenance sufficiently indicated the unconvinced state of my mind."

Presuming, however, on the success of the Dean, one of the Inquisitors endeavoured to encourage him to avow his conviction. "Be not ashamed," said he, "of a confession which reflects the highest honor on your head and your heart, as well as insures you peace in the present, and felicity in the future world. The grand virtue our Church demands, is a renunciation of your former errors, in order to a reception of the blessed doctrines of the holy Church, taught by the holy Spirit himself. Tho' the humility requisite to such a renunciation of your former prejudices be painful to exercise, yet for your encouragement, remember the only begotten Son of God denied himself, in order to produce a pattern of humility and subjection worthy your imitation."

By this time, however, poor Weise had rallied his spirits and to the surprise of his judges addressed them to the following effect.—"Venerable Fathers, pardon an honest searcher after truth, who is compelled to confess that notwithstanding every effort, much close reflection, and fervent prayer, he still remains unconvinced of the truth of the doctrine of your Church. Do not condemn me. I prostrate myself at your feet. I beseech you to leave me to my conviction. God, who according to the doctrine of his word, is the Father of the Spirits of all flesh, loves his creatures, even those without the pale of your Church, otherwise he would extirpate the men whom you deem heretics. Why should we not be imitators of God, and grant to each other the same toleration he allows to his creatures?"

This address, however, did not succeed. The principal Inquisitor commenced an angry dispute with Weise, and the only favour the unfortunate man could obtain was, leave to hold another conversation with a secular Priest, appointed as Commissary on the occasion. When it terminated, he reported that Weise remained an obstinate heretic. The Servitors were dispatched, and Weise was hurried into the presence of the Court. He was commanded to give a peremptory reply to the question, "Will you embrace the Roman Apostolic Catholic religion?" On his stating the impossibility of his doing it without hypocrisy, "Away with him to yonder prison," said the Inquisitor to the servants of the Court. "Venerable Father," exclaimed Weise, "do not imprison me, suffer me to leave the Country, I will sojourn elsewhere. But if you are determined to exert your power, I am in your hands. The Inquisitor continued his directions to the servant, Let him have no communication with his friends, provide him with a coverlid, let him be allowed 12 quartos for his daily maintenance, but no wine." On this he was hurried away

to a gloomy prison,, with a mind brooding on his melancholy prospects. Their efforts however for his conversion did not cease. A Priest visited him almost daily for that purpose. After remaining some time in this situation, the influence of his friends, who were some of the most respectable inhabitants of the city, procured his release, on condition that he would immediately embark on board a vessel bound for Genoa. A Guard accompanied him on board, the wind was favourable and thus opportunely conveyed this inoffensive man as from the fangs of a merciless beast of prey.

The readers of this and similar instances of the intolerance of a Spanish Court of Inquisition will mark the war now carrying on in that unhappy country with fervent prayer, that he who is *the head over all things to the Church* will so control the unjust and sanguinary invasion of the Emperor of the French, as to make it subservient to the demolition of an institution unparalleled in disgrace, superstition and cruelty. A Paragraph in the tenth Bulletin, issued by Buonaparte from the army in Spain, is so remarkable as to deserve insertion. "The reign of the Inquisition is at an end. Its revolutionary tribunals will no longer disturb any country in Europe. In Spain, as well as at Rome, the Inquisition shall be abolished, and the horrid spectacle of the auto-da-fes* shall be repeated no more."

Address to Believers.

A venerable Father in Christ having sent us the following Address, its peculiar suitableness to the present state of things induced us to give it an immediate insertion.

To all who are beloved of God, and called to be Saints.

Dearly beloved,

The time is come when men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. Fearing lest your minds should faint in this day of adversity, I write to you the following thoughts.—It is written by Paul to the Hebrews, xiii, 5, 6. *Let your conversation be without covetousness, and be content with such things as you have, for he (God) hath said, I will never leave thee nor forsake thee.* Resting upon this promise you may boldly say, *the Lord is my helper, I will not fear what man shall do unto me.* Herein you and I are called to Paul's humble conduct, *in every state therewith be content.* This is our duty as men, being the subjects of God's moral and providential government. For the kingdom is the Lord's, he governs among

* Burning of Heretics out of zeal for the faith.

the nations; and he is righteous in all his ways, and holy in all his works. None of us ought to complain, for it is of the Lord's mercy we are not consumed. But much more is it your duty, whom the Lord hath translated out of the kingdom of darkness into the Kingdom of his dear Son. Contemplate your relation to God; you are his chosen generation, his royal priesthood, his holy nation, and peculiar people to shew forth his praise. You are his sons and daughters, redeemed by his blood from all your sin and all its consequences, and being called by the Grace of God, you are evidently the heirs of God through Christ. The promise is therefore to you, *I will never leave thee nor forsake thee.* In this promise all others are contained, and all are ratified by the blood of Christ, which is the blood of the everlasting covenant; and God for their fulfilment hath confirmed them with an oath, that by these two immutable things in which it is impossible for him to lie, ye, who have fled for refuge to the hope set before you, might have strong consolation. With you, therefore, God will abide in floods and in flames, and will strengthen you, help you, and uphold you with the right hand of his righteousness. No evil can touch you, neither can plague come near your dwellings, for *all things work together for good, to you and all who love God and are so called according to his purpose.*

Now therefore, ye lambs of the Lord's flock, remember he is your Shepherd, *you shall not want.* Altho' the Lord may take away the whole stay of bread, and the whole stay of water; altho' he may take away the mighty man, the man of war, the judge and the prophet, the prudent and the ancient, yet it shall be well with the righteous. Make your boast in the Lord, face the enemy who would persuade you to despair, boldly say God is on my side, I will not fear. Men and Devils are all under the control of him who hath loved me and given himself for me; and will he leave me in distress? No, I am a branch of his inheritance, and he is to me a wall of fire round about. Be careful for nothing, but in every thing by prayer, supplication, and thanksgiving, let your request be made known to God, and your minds in all storms shall be kept in the peace of God that passeth all understanding. As lovers of God, of peace and truth you have long prayed that the Kingdom of God might come, that his will may be done on earth as in heaven. God is now answering your prayers. He has taken unto him his great power and is removing his enemies from their high places, and dashing them to pieces. He will shortly be on his throne and set the mountain of his house on the top of every mountain, and there shall be none to hurt or destroy in all his holy place. Now will he reign gloriously amongst his ancients. Rejoice in the Lord, and *let patience have her perfect work, that you may be perfect and entire, lacking nothing.*—And now

Brethren, I commend you to God, and to the word of his grace,
which is able to build you up and to give you an inheritance among
them that are sanctified. I am,

Yours in the kingdom and patience of Christ,
MNASON.

The Times, or Prophecy and its Fulfilment.

Hark ! Through the skies huge thunders trembling roll,
And clashing arms resound from pole to pole :
The sword unsheath'd boasts her ten thousands slain ;
And war's fierce engines howl across the plain.
Woe to the earth, the hour of woe is nigh ;
And groaning nature heaves th' oppressed sigh.

The Dragon late in papal power arrayed,
Did in his wrath the Church of Christ invade,
But he that reigns omnipotent on high,
Now sends his Gabriel from the upper sky,
With heavenly power to save it from the foe,
And on themselves to hurl the fatal blow.
"Rise, take thy rod, and stretch it far around,
"Measure the altar, and the temple bound ;
"Preserve the saints within the arms of love,
"Till I shall pour my fury from above !
"Behold ! I come in anger to explore,
"To sweep my garner, and to purge my floor,
"To tread the outer court beneath my feet,
"And drive from earth, in wrath, the papal seat,
"Down to the dark abodes where Satan reigns,
"With all his legions, bound in fiery chains,
"To share their woes, and wait for fiercer pains :
"Zion shall then in songs of triumph sing,
"And Israel shout the victories of her King."

Lord haste the day, cut short the gloomy hour,
And give thy gospel universal power.
Say to the sword, "it is enough ! Be still !
I have avenged my saints, and done my will."
Then peace shall o'er the world her sceptre sway,
And Judah hail the great sabbatic day.
Angelic hosts, with golden harps shall join
The Jew and Gentile's anthem so divine.

J. S. A—

Obituary.

CAPTAIN BROAD.

To the Editor of the Baptist Magazine.

My dear Sir,

A few days ago the great head of the church in infinite wisdom diminished the number of my friends, by taking to himself a worthy man, with whose conversion and death some circumstances are connected, that have considerably interested my own feelings, and I am ready to hope a communication of them will not be unacceptable to your readers. I therefore send you the following brief sketch of his life for insertion in your miscellany.

The name of my deceased friend was BROAD, he was born in the year 1772, in the parish of Kenwyn, Cornwall. His earlier years were employed in the neighbouring copper mines. He was remarkable for a fine musical ear, his voice was admirably adapted to the bass part, and his skill as a player on instruments introduced him into the miner's regiment of militia as an assistant in the band; he was also a serjeant in the same corps.

It was during his military avocations that his religious convictions commenced. Exposed to the temptations incident to a soldier's life, and daily witnessing the dissipations of the mess-room, he turned a wishful eye to his native country, and sighed for his original humble occupation of a cornish miner. He who is head over all things at length granted him the desire of his heart. Disgusted with the vanities he had witnessed, he resigned the weapons of war, and reassumed the implements of a miner, to labour for the

support of an increasing family. He also resolved to perform the vows he had made to be the Lord's. Original prejudices led him among the wesleyan methodists, whose societies in this neighbourhood are very numerous. His unimpeachable morals and concern of heart on religious accounts, easily procured him admission into one of their classes. He remained in this connection till a painful occurrence excited his disgust, and induced him to have his name erased from the class list.

About this time a volunteer corps was raised in the town, and his skill in the training service induced a gentleman who held a commission in the regiment to persuade him to wear the sword again, in order to assist in training the volunteers. By the liberal exertions of the same gentleman he was at the same time appointed a captain in Dolcoath, one of the largest copper mines in the county. His retiring from the methodist society and attending on the parade (unhappily fixed on the day which God has commanded to be kept holy, and at an hour which interfered with the service of the sanctuary) appear to have stifled those convictions he had before felt.

He attended occasionally at the baptist chapel, and his skill in singing and as a composer of music rendered him a valuable acquisition to our infant cause. A circumstance, however, occurred which soon prevented our deriving farther advantages from his voice as a singer. On a certain occasion, in the discharge of his duty as a captain in the mine, he came in the middle of the night from ex-

amining its parts, nearly 1200 feet perpendicular beneath the surface; and being extremely weary, after changing his wet clothes, he imprudently made a pillow of them, and fell down overpowered with sleep. The consequence was a cold which settled on his lungs, and eighteen months afterwards brought him to the grave.

Alarming symptoms of incipient consumption rekindled his former spiritual concern. It was at this time my intimacy with him commenced. He first disclosed the distress he felt at an experience meeting; the anxiety he manifested, the simplicity with which he told us all his heart, and the obscurity of his views of the way in which a sinner can be just with God, excited a strong interest in his case. It was soon apparent that the cruel disorder had taken too fast a hold to be eradicated by the hand of medicine. I visited him, and was concerned on perceiving the tenacity with which he retained the notion of his own integrity, and the little interest he appeared to feel in the righteousness of God our Saviour. I put into his hands the well known book called "the refuge" by Mr. Serle, which I did with some apprehension that a work in which the doctrines of grace are so strongly asserted might produce disgust in a mind apparently not enough aware of its need of the Saviour's merits. In this, however, I was happily mistaken, as about this time, and principally, I suppose, by this book, the divine Spirit so clearly enlightened his mind, that the sudden change in his views of the gospel surprised me. He spoke with the precision of an apostle on those doctrines, in which before, like all unenlightened men, he discovered the ignorance of an idiot. My duty in visiting my sick

friend, now became an interesting privilege. His mind, naturally vigorous and strong, yielding implicitly to the glorious gospel of the blessed God, was kept in perfect peace. His faith in the promises and the divine government enabled him to resign his large and helpless family, without any flattering prospects before them, into the hands of his covenant God; and he cheerfully submitted his own person to the disposal of his heavenly father, willing either to live or to die. He was sometimes favoured with an ecstasy of joy, and then he would sing as long as he had strength to modulate his voice.

On one occasion the peace of his mind was awfully disturbed. A person had proposed a question to him, and tho' of no particular consequence, in the confusion of the moment he said, *no*, when he should have replied, *yes*. The consequent distress of his mind was inexpressible. To use his own expression, it was as if "all hell were let loose on his conscience." He continued inconsolable for nearly a fortnight, wishing he could recall the expression that, in an unguarded moment, had passed his lips. Ruminating one day on the guilt of his sin, he fancied he saw before him a person of an aspect more lovely than he could describe, who with a countenance and attitude expressive of the greatest tenderness, received him to his arms. The distress of his heart vanished in a moment. All this was doubtless imaginary: such, my friend, who was by no means prone to enthusiasm, considered it. But then he thought, and so do I, that it was the work of an imagination under the kind influence of his heavenly father, who mercifully adopted this method to remove sorrow from the

heart of his penitent dying servant. He retained as keen a conviction of the evil of the sin as ever, but he never after had the least doubt of his forgiveness.

As the hour of his departure drew nigh he seemed to dread nothing but an impatient spirit. He longed to depart—the moment at length arrived—possessing an athletic constitution, tho' severely ravaged by consumption, he suffered much in the breaking up of nature. In the last struggles he once or twice exclaimed, "sharp, sharp—the conflict is sharp." His countenance and his broken expressions, however, declared the happy state of his soul. He made one or two efforts to open his eyes, whilst closing in death, and succeeded in throwing a momentary vigour into them while he cried out in a tone of triumph, "Away, begone," (probably alluding to the enemy of souls) "he is come, he is come, my heart's delight—come Lord Jesus, come quickly." In this manner my dear friend died in the Lord.

Competent judges are of opinion that the musical compositions of Capt. B. possess an original cast, and a melody that would render them very popular in our Congregations. It is therefore in contemplation to publish a collection of them for the benefit of his widow and seven young children.

I remain, my dear sir,

Yours sincerely,

Redruth, W. H. ROWE.
Jan. 28, 1809.

MR. JELLYMAN.

Mr. Joseph Jellyman (many years a deacon of the particular Baptist Church at Downton Wilts,) died Nov. 26, 1808. in the fifty ninth year of his age.

He was a man of no ordinary character—the various incidents of his life were of a very prominent kind. His father dying, left a widow and a large family unprovided for, but he early and laboriously exerted himself, being never better pleased than when by the fruit of his industry, he could relieve a mother's woe, or supply a brother's need.

Compassion for the poor and a desire to relieve the distressed appear very early to have been manifested, as the prevailing dispositions of his heart. A variety of little circumstances which occurred in his younger days, shew that he possessed that generosity of disposition which, afterward increasing with his means and improved by grace, formed that nobleness of mind which, with undiminished lustre, shone so conspicuously in the sphere in which he moved. After coming to this town, he attended public worship with the dissenters, but it does not appear that he was savingly acquainted with the doctrine of Christ, till some time after. He informed me that a very near relative, with the greatest tenderness and concern, frequently spoke to him on the welfare of his soul, and as she beheld him building on a sandy foundation, kindly endeavoured to point out to him the insufficiency of his morality and alms-deeds to carry him to heaven, directing him to the righteousness of Christ, as the only meritorious cause of justification. These arrows of remonstrance at length penetrated the armour of self-righteous pride in which he said he trusted, and he felt what it was impossible to describe.—Conviction entered and awakened all the dormant corruptions of his heart—he was full of

rage and opposition to those truths which were entering to destroy his esteem for his beloved idol, *self*.

These convictions and commotions of mind continued, more or less, till the death of his kind adviser, and then her words, which before had entered his mind, were driven home, and fastened as nails in sure places by the master of assemblies. He was then constrained to seek shelter in Christ alone, where he found a complete salvation, and obtained a good hope through grace. Then, said he, the glories of redemption opened to my view, and the rage that I felt before gave place to wonder, love, and joy.

Having had this experience of the loving-kindness of God, it is no wonder he should feel his soul expand in good will to men, and desire, more than ever, *to do good unto all men, especially unto them that are of the household of faith*.

It is impossible for me to do justice to his benevolence, or recount his numerous acts of generosity and charity, nor is it necessary—they are known far and wide, they are deeply engraven on the hearts of many; his memory will be perpetuated in their grateful recollections, and the acts of kindness they received will be related to their children, and committed to posterity. Often have the rays of his benevolence, enlivened the gloomy abodes of poverty—Often has he made provision for the orphan, and caused the widow's heart to sing for joy. This he did without parade or shew: it was not to be seen of men, but from a motive which made it a luxury to him to do good. Many, no doubt, abused his kindness, but that, he said, he could not help; *they*, not *he* would be accountable for it another day. Some, he said, to whom he had

shewn kindness, had manifested much ingratitude, which sometimes almost led him to a determination not to give any more; but he recollected, how Christ continued his benevolence, notwithstanding the base ingratitude of the world. While his charity to the poor was abundant, his contributions to the cause of Christ, in various ways and places, were more abundant.

Perhaps some might think him imprudent, and the reader of this narrative may be ready to inquire, what became of his family? I answer, he took the most effectual method of providing for them, by *lending to the Lord*. His conduct had the sanction of the bible,—the approbation of God: and he found that as he sowed abundantly, he reaped also abundantly. What his family now possess is the fruit of industry, and the reward of benevolence; which may be inherited with much more satisfaction, than the miser's hoard, or gains of oppression.

That he had his imperfections, is readily admitted. These, viewed by themselves, may appear great, but they are lost to the eye of charity in the pre-eminent excellencies of his character; and they are, no doubt, banished from the remembrance of Jehovah, by the grace and work of Christ.

Frequently, have I heard him speak of his depravity; and, with tears, mourn his departures from God; and at the same time with diffidence, gratitude, and joy, tell of his good hope through grace.

He often used to speak of sin, in terms expressive of the greatest abhorrence: and dwell more particularly on the conflict between flesh and spirit, sin and holiness, in the soul. I cannot do justice to his conversation with me—could I relate the substance of it, it would

be a rich fund of christian experience, as he manifested a prevailing disposition for converse on spiritual things.

I saw him about a fortnight before his final change. He appeared to possess a humbling view of his failings. With much apparent concern he said, "I have neglected my duty." But though he had no hope arising from himself, he still possessed a *good hope through grace*. He was asked if he felt in general comfortable in his mind? he said, "very comfortable, I have no doubt concerning my state." It was said, *godliness is profitable to all things*, and at all times: and more especially so in affliction, and in the prospect of eternity. "yes," said he, "there is nothing like it." It was added, *our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory*. He said, "I should be glad of a good night's rest; but if affliction leads to such an end, I have no reason to grudge restless nights. O! how great will be the change! I cannot fathom it." While he uttered these words, and thought on approaching glory, he seemed to feel a degree of ecstasy.

But this hope of glory was blended with a becoming diffidence: hence he said, "I hope I shall not be disappointed at last—and I hope satan will be kept at a distance—I was afraid, I should have been distressed with his temptations: but the Lord hath hitherto kept him at a distance." It was

observed to him, satan can go no farther than permitted. He said, "I hope he will not be suffered to throw his poisonous darts to distract my mind." In this he appears to have had his wish, but it pleased his heavenly father to exercise him with very severe bodily pains a few days before his death. This was quite contrary to his expectation, "he did not think it had been the intention of his God thus to have afflicted him," on the contrary he had indulged the hope, that as by gradual decay, without any violent pains, he had been brought near the gate of death, he should not have suffered much in his last hours.

It appears, however, that he continued to the last, happy in his mind, supported by a hope full of immortality. As long as he was capable of making any thing known, he intimated that he was comfortable in his mind, and desirous to depart.

And now he has bid a long, an everlasting farewell to all the toils, cares, and pains of life, let those who knew his worth and mourn his loss, indulge the pleasing thought, that he is now mingling his voice with the happy throng around the throne, singing, *Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

Downton.

J. C.

Query, addressed to O. B.

A constant reader wishes O. B. to favour us with his reasons for blending the Oratorio with the Ball-room, &c. (see page 103 of our last Number) and to point out the precise nature of the *evil* of attending such an amusement.

ACCOUNT OF RELIGIOUS PUBLICATIONS

A Preservative against Unitarianism: in a Letter to Lant Carpenter, LL. D. occasioned by his discourse, delivered at Bristol, before the Society of Unitarian Christians, established in the west of England, entitled "Errors respecting Unitarianism considered; and motives and means for the dissemination of it stated." By Daniel Veysie, B. D. Rector of Plymtree, Devon, Rivingtons.

This well written pamphlet fully answers its title. If the poison of Dr. Carpenter's discourse should infect any mind seriously disposed, here is an admirable antidote at hand.

After remarking the want of precision among unitarian writers, respecting what they do believe to be essential to christian faith; the author denies their right to boast of "standing on high ground," in regard to the free investigation of the meaning of scripture terms, &c. assuring Dr. C. that unitarians are not a step above the level of their opponents in this particular. He then replies particularly and in point; and on the pre-existence of Christ, his office of mediator, and especially on the atonement; he effectually opposes a strong phalanx of Scripture Witnesses against the unfounded assertions in Dr. C's sermon. The temper and candour manifested in this reply, is as lovely as the reasoning is perspicuous and conclusive.

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Letter from Dr. Carpenter.
To the Managers of the Baptist
Magazine.
Gentlemen,
In the last number of your Maga-

zine, you have inserted, and thereby sanctioned, a critique upon one of my publications and containing remarks on my character, respecting which critique I should have been disposed to offer several observations, had it appeared probable that they would be admitted. Perhaps however it would be useless. You have already given your verdict; and those who, without reading for themselves, would be influenced by it, would not feel much disposition to listen to my defence.

There is however one passage in my Sermon, (*see Sermon, p. 37, or Magazine, p. 72,*) which I lately found had been understood in a sense widely different from what I meant to express; and which, previously to the publication of your critique, I felt desirous of explaining in some Magazine which circulates among that class of christians against whose opinions on this point, the remark there made was principally directed. I perceived from the judgment of candid persons, that the passage was ambiguous, and I wished to remove the ambiguity. It would have better conveyed my meaning, if it had stood as follows.

"In the New Testament, faith, when made the condition of final salvation, must be considered as a practical, not as a speculative principle; as the faith of the heart, moulding it to Christian obedience, not as the faith of the head, which may be unattended with such obedience. I do not say, for I do not believe that those who most widely differ from us in religious opinions lay no stress upon Gospel practice; nor do I venture to assert that it is a prevailing error among them to lay an insufficient stress upon it: but I maintain that they lay an inordinate, because unscriptural, stress upon faith in certain opinions or doctrines distinct from obedience to the will of God, making such faith essen-

tial to salvation. For instance, they would say, that faith in the atoning merits of the Redeemer is essential to salvation; which assertion we of course deny, believing that it has no sufficient foundation in the words of our Saviour or of the Apostles. I fear it is no uncommon error to dwell upon the necessity of such faith, till its importance is placed above that of repentance and obedience, till the unwary are led to believe that it will save them without the habitual endeavour to obey the whole will of God. But without supposing this fatal extreme, I cannot but consider the inordinate stress laid upon faith in certain doctrines, distinct from the obedience without being productive of which that faith can have no value, as one of the most destructive, and most prevalent, of those opinions which our views of Christianity reject. Observe its effects, &c.

In the rest of the paragraph I have no alteration to make. I would have added it for insertion; but in order to be understood, not by your Critic, (for he has shown that he will not or can not understand me,) but by your readers and my own, I have enlarged so much, that I shall conclude with sincerely wishing success to your public and to your more private labours, so far as they tend to spread the spirit and practice of the Gospel.

LANT CARPENTER.

Exeter, Feb. 17, 1809.

On this letter we offer two remarks, 1. That the passage referred to was considered as a fair specimen of the *candour* of Socinians towards their opponents: whether this new edition of it will improve upon the feelings of our readers, we cannot pretend to determine. 2. When Dr. C. declared, he does not "venture to assert" that our regard to practice is insufficient, but that we lay an inordinate stress upon faith; it sounded to us as if he had said, These men walk well enough, I do not venture to assert the contrary, but they lay an inordinate

stress upon their feet. But by the phrase "faith in certain opinions," &c. we are led to think that Dr. C. "will not, or can not understand" our sentiments. We think the doctrine of atonement as essential to Christianity as colours are to the rain-bow; but we do not identify a simple belief of that doctrine with Christian principle. It is the application of it to the conscience, the influence of it upon the heart, and the *inseparable* holy result in the life and conversation, that, in our view, constitute a Christian.

Some remarkable Passages in the Life of Mr. William Howard, who died at North Ferriby, in the County of York, March 2, 1784. By Joseph Milner, M. A. late Master of the Grammar School of Kingston upon Hull, and Vicar of Trinity Church. fourth edition. Price 1s 6d bds. 1809.

This is a very impressive narrative of one of those astonishing changes in the moral character, produced by the divine blessing upon an evangelical ministry. While the Barrister and his associates are pouring forth their calumnies upon the doctrines of the gospel, it is gratifying to possess evidences, new and old, that they are doctrines according to godliness. This narrative must be greatly interesting to every religious reader, as it serves to exemplify in a strong case, the power of that faith which is of the operation of the holy Ghost, in purifying the heart and life: or, as the compiler would say, the superior efficacy of the *believing* way of subduing sin, over that of the *resolving* way, in which so many spend all their days and accomplish nothing.

Letters and Conversational Remarks, by the late Rev. John Newton, Rector of St. Mary Woolnoth, Lombard Street, London; during the last 18 years of his life. *Burdett, 3s 6d*

If any of our readers are unacquainted with Mr. Newton's Letters under the name of Omicron, and a volume intitled Cardiphonia, or the utterance of the heart, there is an untasted source of edifying gratification, which, if they obtain a sight of, they will thank us for pointing it out to them. To Mr. N's friends, or those who admired the grace of God in him, it is unnecessary to say more in recommendation of the present volume, than that the correspondence it contains breathes the same spirit with the letters above mentioned. In giving it to the public Mr. Campbell has conferred what we acknowledge as a favour. The conversational pieces (in which there is *salt* enough) are the sallies of a mind replete with divine knowledge, and intent upon *one* great object. We spare farther remarks to treat our readers with a specimen.

A friend told me of a good old man, who said to Mr. N. he could not recollect sermons now, as he used to do when younger. Mr. N. took no notice, at the time, of what the old man had said; but a little after, he asked him if he recollected what he had for dinner that day month. He answered, No, he did not. "Do you think that dinner helped to support you in life?" He replied, Yes he did. "Well," said Mr. N. "it is in that way you enjoy the word now." p. 169.

Speaking of people who had met with losses, he said "When we lived at Olney, we had a low fence before the house, within which we used to bring up fowls. While they were very young, the fence prevented them from straying; but when they grew a little old, they used to fly over. To prevent this Mrs. Newton clipped their wings, and that effectually prevented them from straying. God's sending losses to many

of his friends, is like clipping their wings to prevent their straying." p. 172.

"When trials are seven years old, they appear very well; but often not so today: like a man standing upon an eminence; admiring all the ground around him, but not the spot on which he stands." p. 176.

The London Review: conducted by R. Cumberland, Esq. Feb. 1, 1809. published quarterly, price, 5s

We notice this performance for the sake of guarding our readers against the specious pretence of fair criticism, said to be secured by attaching the names of the reviewers to the several articles. Names indeed there are, but they stand in such a crowd it is impossible to distinguish them. One article is *said* to be by a "Mr. Clarke," another by a "J. Smith." Such signatures are full as responsible as John a Nokes and Thomas Styles. The present number exhibits a farrago of low ribaldry intended for wit, accompanied by scurrilous abuse of real Christians of all denominations, whom "Mr. Clarke" sets forth as a mass of "old maids soured by disappointment; petty shop-keepers fretted by continual waiting without business; and weavers and other sedentary labourers worn down by perpetual exertion; *all* of them, *without exception*, in the constant habit of using stimulants, either tobacco, snuff, or opium, or almost universally gin."

Religious Books lately published.

1. Youth admonished to submit to the guidance of God. A Sermon preached at the Chapel in Fish Street, Kingston-upon-Hull, Jan. 8, 1809. By George Payne, M. A. Published at the Request of the church. Price 1s.

2. Pious Remains of the late Rev. James Moody, of Warwick. 5s

3. Remarks on the Nature and Design of the sufferings of Christ. By the Rev. J. Harris.

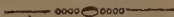
4. Intolerance the disgrace of Christians, not the fault of Religion. By the Rev. Christopher Wyvill. 2s 6d



THEOLOGICAL NOTICES.

Information of works in hand from Theological Writers will be inserted under this Article.

Early in May will appear Es-



RELIGIOUS INTELLIGENCE.



REMARKABLE EFFECTS OF A NEW TESTAMENT.

The circulation of the sacred scriptures in the language of the heathen has been held among the best means to be used for their conversion. The following extracts from the Brief Narrative of the Baptist Mission will illustrate and confirm that idea.

"Aug. 14, 1805. About four years ago, Mr. Ward, being on a visit at Calcutta, went with Kristno to a village called *Ramkreesh-nopore*, on the other side the river, opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring, it seems, that "the Testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it." Till now the effects were unknown. Kristno

says addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets; written at the request of the London Missionary Society; by the Rev. Mr. Ewing of Glasgow. One vol. 12mo.

The Rev. C. Wellbeloved, of York, will soon publish *Memoirs of the life and writings of the late Rev. W. Wood*, minister of the chapel at Mill-hill, in Leeds; with the address delivered at his interment, and a sermon on occasion of his death.

In the Press, a Sequel to the antidote to the Miseries of human life; containing farther intelligence respecting Mrs. Placid, &c. by the Author of the Antidote.

revisiting the village meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, *Petumber Shingo* died. "A little before his departure, (says Mr. More) he called the brethren who were at hand, and desired them to sing Kristno's hymn, *Salvation by the blood and righteousness of Christ*. And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!" "He has been (says Mr. Carey) a very honourable member of the church. His conversation on his death bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles."— Kristno, who visits *Ram-*

Kreeshnopore, or as they call it by contraction, *Kreeshnopore*, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or twelve persons at and in the vicinity of Calcutta, who are enquiring "how they may obtain the fruits of Christ's death." He is surprised at the knowledge they have obtained.

In the month of October and the two following months *twenty-one* persons were baptised, seven of whom came from *Kristnopore*, and were the fruits of the New Testament and tracts which were left at that village. One of them, named *Kristnoo Dass*, referring to Mr. Ward's having declared concerning the Testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "he had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The Testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3rd. A solemn seriousness, (says Mr. Biss), pervaded the company. Some who seemed to know nothing of the power of religion, nevertheless shed tears." At the Lord's supper there was great joy through the whole church, singing, and making melody in their hearts to the Lord!"

"In the first six months of 1806, The converts at *Kristnopore* suffer much from their heathen neighbours; but bear all with patience and fortitude. During this period there appear to have been *fourteen* persons baptized; among whom were *three more* from *Kristnopore*, the village where the New Testament was left and read."

The Law of the Lord is perfect, converting the Soul.

PUBLIC MEETINGS,

PLACES OPENED, &c.

June 29, 1808. A new Baptist Meeting-house was opened in the Village of Husband-bosworth, in Leicestershire. Mr. Cox, of Clipstone, preached from Isaiah ix, 7; and Mr. Franklin, of Coventry, from Hebrews iii, 6. And in the evening Mr. Hartley, an independent Minister of Lutterworth, preached from Luke xxiv. 50, 51. The Meeting-house is a neat building, without gallèries, measures 38 feet by 32, and cost something more than four hundred pounds. The principal part of the congregation being in very moderate circumstances, the assistance of other Churches towards defraying the expense of erecting their place of worship is earnestly requested.

August 10, 1808. A new Baptist Meeting-house was opened in the Village of Bugbrook, about six miles from Northampton. Mr. Sutcliff, of Olney, and Mr. Fuller, of Kettering, preached on the occasion, in the morning, and Mr. Griffiths, the independent Minister of Long-buckby, in the evening. The gospel has been preached in the village of Bugbrook for some years, and in the year 1805, several members of the Church, meeting in College-lane, Northampton, who resided there, were dismissed from the Church at Northampton, to form a new Church at Bugbrook, and Mr. Wheeler, their Pastor (who was also a member at Northampton) was ordained over them at the same time.

They considerably increased, and being likely to lose their place of worship, which was part of a dwelling house rented on a lease,

the lease being near expiring, they determined to build a Meeting-house. Their new place is a neat substantial building about 40 feet by 30, without galleries, it cost about six hundred pounds, and such has been the liberality of the congregation, that they have defrayed the whole expense themselves, except what was collected at the opening of it.

A few months since a baptist minister in Cornwall was induced to preach in a populous Church town, a few miles from his pastoral charge. It was on the afternoon of the Lord's day; the fineness of the weather and the singularity of the circumstance in that neighbourhood, had collected a multitude of people round a horse-block from which the sermon was delivered. After a suitable address from, *what think ye of Christ?* they were singing a hymn, when the vicar of the parish appeared, and with much vociferation dispersed the people. The minister retired to his house, and instantly approaching the mercy seat, humbly intreated divine blessings on the head of the persecutor.* In the evening his mind was strongly impressed with the hope that some lasting good would ultimately arise from this opposition. Time has since discovered that his hope was not in vain. A few days after, a person waited on him from that place, and stated that he regarded the service of that Lord's day as a peculiar blessing, especially as it had introduced him to a people he had long wished to know, and had determined his mind on a matter of great importance. He

added, "About four months since I was seized with great depression of spirits, my soul was bowed to the ground; I loathed my necessary food, and refused all comfort, my situation was deplorable and awful. I remained about three days in a state of inconceivable distress, weeping, moaning, and agonizing with God in secret. One night I retired to bed affected beyond measure both in body and soul, my couch was literally wet with tears. After some hours of disturbed sleep, I awoke early in the morning to life and liberty: for I had no sooner opened my eyes than light broke in upon my mind, the Lord spoke peace to my soul and my heart was filled with joy, when these words seemed to sound in my ears, "All thy sins are forgiven thee. Go in peace and sin no more. He that is born of God sinneth not. Go and be baptized." My happiness now was inexpressible; I broke out into praises and hallelujahs, and continued thus for several days, while those words incessantly rung in my ears, always closing with, "Go and be baptized." My joy was more than I could contain, and I wished to let every one know what the Lord had done for me, this I did frequently at the class meeting which I soon joined.

Some persons observed the change and said, Poor S. has lost his senses, but I blessed God that I had just found them. My experience was well received by religious persons in general, but when I spoke of the powerful impression from the word "Go and be baptized," I was treated but indifferently. Some laughed and jeered at me: to them I said, "I am not

* Nevertheless it was thought advisable to establish stated preaching in that town. A place has been licensed accordingly, and is supplied by the baptists and methodists every week.

ashamed, I will obey Christ in any thing." Others told me the baptism of the Holy Ghost was sufficient: to these I replied, "the Scriptures mention water-baptism. The one is a promise of God, and what his grace has bestowed on me already; but the other is a command of Christ and it is my duty to obey it." Others told me I had been baptized when an infant: to them I answered, "the Scriptures promise salvation to him that believeth and is baptized. I could not believe when a child, therefore was not a subject of Christ's baptism; but now I bless God, I have faith, and I know I am commanded to prove it by my works, therefore it is my duty to be baptized." The more candid said, if I saw it my duty, I ought to perform it.

I was thus situated when you came to preach at M—, the sermon made a deep impression on my heart, and the opposition you met with interested me much in your ministry. I attended your meeting in the evening, with several others who were driven in by the persecution of the afternoon. This introduced me to an acquaintance with the baptists and now affords me an opportunity of gratifying the longing desire of my heart to act in obedience to my dear Lord. And now Sir, it is my wish, if you please, to be baptized in the name of the Father, Son, and Holy Ghost."

The minister was much affected with this brief detail, delivered with unaffected humility and artless simplicity; and questioned him closely on the subject of the impression on his mind respecting baptism: when, to his surprise, the poor man repeatedly declared, that he had never read any books about baptism besides the testament and prayer-book—he never

saw it administered but in the church by sprinkling infants—he never had any acquaintance with the baptists till within a few days—and he never had any conversation on the subject till the Lord commanded him to "go and be baptized." After a few minutes spent in prayer, he retired, with great hope, as he said, that his wife was brought to the feet of Jesus.

It was nearly three months after this before the holy ordinance was administered; during which he was most powerfully assailed, from almost all quarters, upon the subject of baptism. Every effort was made by his friends and neighbours to deter him from his purpose, but he was not to be moved; the command was imperious, and he would obey it. His contests at this time, quite unsupported by any advocates for baptism (except what he felt internally) were truly honourable to the grace by which he was influenced, and glorious to the cause of truth which God enabled him boldly to espouse. On his baptizing day, previous to his descent into the water, he addressed a numerous and respectable audience relative to his views of holy baptism, with firmness, humility, and such honest pathos, as drew tears from almost every eye. His walk since that time has been consistent and exemplary.

"Thus Lord thy waiting servants bless,
And crown thy gospel with success."

S.



The baptists have lately opened a place of worship on St. Michael's Mount (twice a day made an island by the sea). This place, famous for superstition, to which many pilgrimages were anciently made from very distant places, has long

been neglected by Ministers of the Gospel, and the inhabitants, having no place of worship to attend, were sunk into the greatest apathy and indifference as to spiritual concerns; but recently the attention of the baptists has been turned to this place, and by a blessing on their exertions, crowds attend the ministry of the word. The methodists have established regular preaching there, and appearances promise a favourable harvest to our dear Shiloh, *for to him must the gathering of the people be.*

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A new place of worship in the particular baptist denomination, was opened on Sunday the 22nd of January, 1809, at Southsea Common, near Portsmouth; which is a large and increasing neighbourhood; and where the inhabitants appear disposed to attend the preaching of the Gospel. This place has been erected by some persons belonging to the church and congregation, under the care of the Rev. D. Miall; by whom, and some of the brethren, it is to be supplied.

It is a little remarkable, that Southsea Castle, which is not far from the meeting-house, was the solitary residence of the Rev. Vavasor Powell, a very useful baptist minister in Wales. He was sent there for his adherence to the principles of nonconformity, in the memorable year 1662*; and remained a prisoner there for five years: at this period the Island of Portsea was threatened with a deprivation of the word of life, as there were three eminently learned and godly men, ejected from the parish churches of Portsmouth and Kingston: and the ministers of the baptist church in Portsmouth, Mr. Richard Drink-

water and Mr. Thomas Bowes, suffered exceedingly from fines and imprisonment.

There can be no doubt but Mr. Powell often presented fervent petitions, that *the word of God might not be bound*; but he still continued amongst the inhabitants of the neighbouring Towns, and having *free course, run and be glorified.* Those who are acquainted with the present state of the gospel in this Island, will rejoice that while the walls of the Castle are gradually sinking into the sea, and its very foundations will in a few years be undermined by the rude attacks of the waves, *the kingdom which cannot be shaken*, still remains; and tho' some churches, once flourishing, have been ruined by the introduction of principles subversive of christianity, yet in no fewer than ten places in this populous Island, the Doctrines of the Gospel are constantly and successfully preached. *This is the Lord's doing and marvellous in our eyes.*

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Rather more than three years ago the Gospel was introduced into Swanton Morley, a large and populous Village near East Dereham, Norfolk. And tho' the powers of the mighty opposed it by various measures demonstrative of the enmity of the carnal heart against God; yet the word was made effectual to bring sinners to Jesus Christ. Numbers attended, and the house hired for the purpose became too small for the congregation.

At this time a small barn standing in a central part of the Village was to be sold. Advice was taken, the barn was bought, and soon converted into a place of worship. This was accomplished just

* Crosby's Hist. of English Baptists, Vol. 2. p. 228.

in time, for had it been deferred a little longer, the enemies would have prevented, tho' it had been by giving a greater price for the barn. But God disappointeth the devices of the crafty, turneth wise men backward, and maketh their knowledge foolish. This place will hold about 120 people, it is well attended, and there is a good prospect of usefulness. The place is put in trust for the purpose of Divine worship. The Lord also has been very kind in enabling the manager of this business to collect all the money wanted on the occasion.

Some members of the baptist church at East Dereham impressed with a sense of the goodness of God towards the inhabitants of this Village, met on Monday evening the 30th of January in the new place to offer solemn prayer and praise to God, when a great number of people attended; three of them engaged in this service with singing at intervals, and their Pastor delivered a short address and concluded with prayer. Much of the Divine presence was enjoyed. May the Lord send prosperity.

ORDINATIONS, &c.

April 25, 1808. MR. JAMES SMITH, sent out by the baptist church at Ipswich, to preach the everlasting gospel, was ordained over the particular baptist church of Christ at Ilford, in Essex. This Interest is an increasing one, and the Pastor is a young man of very promising abilities. Mr. Newman, of *Old Ford*, (Bow) engaged in prayer and read a part of the sacred Scriptures; Mr. Shenston, of *London* opened the work of the day, delineated the nature of a Gospel Church, and

asked the usual questions, relative to the leadings of divine providence, and received Mr. Smith's confession of faith; Mr. Upton, of *Green-walk* prayed the Ordination prayer; Mr. G. Hall, of *Ipswich* preached to the minister, from *Psalm cxxxiii*, 3, *The Lord that made heaven and earth bless thee out of Zion*; and Mr. Keeble, of *Blandford Street* addressed the church from *Ephes. v*, 2. *And walk in love*. Mr. Parker of *Barking* concluded the services of the day, which were found truly pleasing and profitable.

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May, 1808, MR. THOMAS COLES was ordained Pastor of the Baptist Church at Gretton, in Northamptonshire. Mr. Coles was called to the work of the ministry by the Church meeting in College-lane, Northampton, and he afterwards spent two years with Mr. Sutcliff of Olney, for instruction, under the patronage of the London Education Society. The Church at the time he was settled over them was in rather a low state, and had not had a Pastor for several years, but had been supplied by different Ministers; it is hoped his labours will be blessed to their increase and prosperity.

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Some particulars relative to the Baptist Church at *Walton*, in Suffolk, mentioned p. 77 of this Magazine.

This place, with other villages around, being in a very benighted state as to the gospel, it was considered a desirable object to introduce the glad tidings among them. This was at length effected by the efforts of some friends at Ipswich, especially Mr. Abra-

ham Kersey Cowell, (who had been called to the ministry by Mr. Hall's Church.) A piece of ground was bought, and a place for divine worship erected, which was opened for the service of God July 30, 1802, when several ministers engaged in prayer, and Mr. G. Hall preached on the occasion, from *Acts viii, 25*. Many people afterwards attended, Mr. Cowell went, and gratuitously preached to them for a considerable time. His labours of love were crowned with a blessing, for many were called of God under his ministry, and added to the church at Ipswich. Thus was he made the honored instrument of raising an interest for Christ there. At length, Mr. Cowell's kind assistance being requested and needed at Ipswich, by reason of Mr. Hall's frequent illness, (whom he affectionately, usefully, and freely assists to this day) it was necessary to obtain a Minister for the people at Walton. Arrangements were made, and Mr. Meakens, called to the ministry by the Church of Christ at Wattisham, in Suffolk, came amongst them. His preaching was acceptable and made useful to the people, and he afterwards accepted the call they gave him, and they were formed into a distinct Society, 38 in number, and the ordination took place, June 27, 1808. Mr. G. Hall opened the day, Mr. Caddy of Wattisham preached to the minister, and Mr. Cowell to the people. Other ministers engaged in prayer during the respective services. This infant interest continues to increase, and it is hoped the little one will become a thousand.

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On Wednesday Feb 8, 1809, Mr. THOMAS THOMPSON, of Newcastle, in Staffordshire, was set

apart to the pastoral office over the Baptist Church, lately formed at Burslem, a very populous village, about three miles from Newcastle. The service began at ten o'clock in the forenoon. Brother Palmer of *Shrewsbury* read *Psalms lxxii*, and 1 *Timothy iii*, and prayed; brother Morgan of Cannon Street, *Birmingham*, delivered the introductory discourse, and asked the usual questions. In reply to one of them, a paper was read by one of the senior members of the church relating the steps taken previous to the present service, the substance of which we shall transcribe.

“As a church we have abundant reason for gratitude. God in his all-wise providence, having been pleased to unite a few of us together in christian fellowship in this place, where before no regular baptist church existed, and now in giving us a prospect of the more full enjoyment of gospel privileges, under the pastoral care of one who has laboured amongst us from the beginning, with much acceptance and success. Our beloved brother and minister, Thomas Thompson was amongst the first who constituted the baptist church at Burton upon Trent, by whom he was called to the work of the ministry in the year 1798. In that year he was in the course of divine providence called to reside at Newcastle under Line, where he sometimes preached as a supply to our independent brethren, and also occasionally at Hanley and Burslem. At the latter of these places, there appeared a considerable spirit for hearing the gospel. This circumstance, together with the want of gospel privileges for himself and his family, led him to think it his duty to make some efforts towards establishing a regular ministry there among his own denomination

He communicated his thoughts on the subject to a worthy friend who resided in that place, who appeared well disposed to the cause of God and Truth, though not then baptized. Having considered the subject, they were induced to erect the place of worship in which we now meet, our dear brother and minister engaging to supply it for 12 months without any expense, hoping that in due time the Lord would dispose some others to become fellow helpers to the truth. These small beginnings were soon crowned with some pleasing fruits. Several were baptized upon a profession of faith; they, together with some others, previously baptized, and a few belonging to a baptist church at a distance, were formed into a christian society about two months after the house was opened, and immediately gave our dear brother an invitation to continue his labours amongst us. To this he cheerfully agreed, and we rejoice to say, That since then his labours have been succeeded beyond our expectations. But as we were desirous as a church of the full enjoyment of gospel privileges, as well as the continuance of our beloved brother's labours amongst us, we have sometime since given him an unanimous call to take the pastoral care of us, which call we now publicly recognize, accompanying it with our prayers and hopes that God will yet continue to bless his ministry to our edi-

fication and comfort, and the enlargement of the Redeemer's kingdom in this place."

Our Brother Thompson was then requested to signify his acceptance of the church's call, and to deliver a confession of his faith; with both which requests he complied. The ordination prayer was offered up by our Brother Littlewood of *Rochdale*, accompanied with laying on of hands. Brother Steadman of *Bradford* addressed the charge to the pastor from *Isai. vi, 8. Also I heard the voice of the Lord, saying, Whom shall I send? and, who will go for us? Then said I, here am I; send me.* Brother Littlewood delivered the sermon to the church from *1 Thes. v, 12, 13. And we beseech you, Brethren, to know them which labour amongst you, and are over you in the Lord; and to esteem them very highly in Love for their works sake and be at peace among yourselves.* Brother Fletcher of *Burton upon Trent* concluded the service in prayer. At 6 in the Evening our Brethren Morgan and Palmer preached: the former from *2 Cor. iii, 2, 3. Ye are our Epistles written in our hearts, &c.* and the latter from *Col. iii, 2. Set your affections on things above.* The day was spent with a considerable degree of sacred pleasure, the friends of religion rejoicing in the fair prospect of increase to the Redeemer's Kingdom, which the Church at *Burslem*, (constituted within less than 3 years) exhibited.

MISSIONARY INTELLIGENCE.

SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

EAST INDIES.

At *Trichinapally* a jubilee was celebrated July 13, 1806, with

thanksgivings and praises to God, and a suitable sermon from *Matt. xxviii, 19.* in commemoration of the arrival of the two first protestant missionaries at *Tranquebar*, on July 9, 1706.

In the year preceding Feb. 16, 1807, there had been in the Mission at *Trichinapally* and *Dindégal*, 21 baptisms, amongst which were 5 adult heathens and 3 converts from popery. They had about 159 communicants, 30 Malabar Scholars, and 50 English.

Mr. Pohle is assisted in this mission (which he "considers on the whole to be on a promising footing") by two English school masters, three catechists, and three Malabar school masters, who were in training to be made catechists. The Christians at *Dindégal* and *Madura* had been frequently visited by the catechists, who also frequently announce the Gospel of Christ to the natives.

At Vepery, Mr. Pœzold states that in the Malabar congregation, they had baptized 9 adults: and Easter day had 102 communicants: the English and Portuguese congregation, 96 communicants. At *Negapatam* 2 Malabar adults baptized; 65 Portuguese and 19 Malabar communicants. At *Sadras*, &c. 7 communicants. The Danish Missionaries at *Tranquebar* had laboured under very heavy afflictions for two years past, but Mr. John had made a kind of visitation circuit to *Tanjore*, *Trichinapally*, and other congregations in the country, in order to confer with the brethren, to promote the objects of the mission, and encourage civilization and industry among the Christians, and particularly in the mission school; and had much pleasure in finding the Maha Rajah, the English resident Capt. Blackburn, and at Madras Lord William Bentinck, cordially inclined to aid the good designs of the society. The increase in the Malabar and Portuguese congregations, was 249 in two years, amongst whom were 30 Heathens and 4 Roman Catholics. Communicants, 2,240.

They would not cease to shew and testify to the Public, that the Mission and Christianity were not hurtful to the interest of the country, but beneficial in every respect, and worthy of being preserved, encouraged, and pomoted.

They observe, that if the Indian nations were to be blessed with the holy Scriptures, or at least with the New Testament, and some part of the Old, in their different languages, the fruits of this charity would be inestimable. They had themselves lately published in Malabar, the Proverbs of Solomon and the Book of Ecclesiasticus separately, and it was surprising with what eager desire Christians and Heathens applied for copies.

SCILLY ISLANDS.

Mr. Charles Bridge Selby has been ordained at the recommendation of the Society, and is now in the zealous discharge of his duty, as a missionary to the inhabitants of St. Agnes Island, "and there is a great reason to hope and believe that thro' the blessing of God, without which all our efforts in the vineyard of his church must be ineffectual, Mr. Selby will conciliate the affection of the Islanders, and be instrumental in doing much good among them."

Proceedings of the Society.

The subscribing and corresponding Members of the Society in Great Britain and foreign parts, are now upwards of 3174; of which number, 194 subscribing members were chosen since the publication of the last account; and 71 ladies have likewise been admitted on the list of annual subscribers.

The receipts during the year have

amounted to 13,923*l.* 9*s.* 5*d.* of which upwards of 5,000*l.* is derived from dividends of funded property. A great part of this sum, viz. 8,000*l.* has been expended in Bibles and other books for distribution; about 2,000*l.* in stores, salaries, and gratuities for the East India Missionaries; and about 1,200*l.* in printing an edition of the Welsh Scriptures.

In the course of the year, 1689 packets were sent to subscribing and corresponding members, consisting of 8,476 Bibles, 12,930 New Testaments and Psalters, 17,867 Common Prayers, 19,572 other bound books, and 120,157 small Tracts, some in half binding, others stitched.

CAPE OF GOOD HOPE.

Extract from the Journal of the United Brethren at Gnadenthal (*Bavianskloof*.)

The congregation of believing Hottentots at Gnadenthal, at the end of 1807, consists of 108 communicants, 35 candidates, 169 baptized, not yet communicants; 89 candidates; 145 baptized children. In all of 547 persons: 24 more than last year. The number of inhabitants at Gnadenthal, amounts to 167 men, 191 women, and 387 children. In all 747 persons: 53 less than last year, whom, with ourselves, we commend to the kind remembrance and prayers of all our Brethren.

List of Lectures, &c. in and near London, for April.

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| 2. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. ---- | 18. <i>Tues. M.</i> Broad St. Mr. Burder, <i>The first intimation of recovering mercy.</i> |
| 3. <i>Mon. Ev.</i> Missionary Prayer Meeting, Swallow-Street. | Ev. Crown Court, Mr. Austin, <i>The Christian's obligation to constant joy.</i> |
| 4. <i>Thu. M.</i> Broad St. Mr. Burder, <i>Fall of Man.</i> | 19. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Wild-Street. |
| Ev. Crown Court, Mr. Dunn, <i>The danger and security of the Saints.</i> | 20. <i>Thurs. M.</i> Monthly Meet. (Bapt) Mr. Stephens's, Dr. Rippon to preach <i>The Ministers of the seven churches compared to stars and to Angels.</i> |
| 5. <i>Wed. Ev.</i> Prayer Meeting for the Nation at Mr. Wall's. | Ev. Fetter Lane, Mr. J. Clayton, <i>The singular ways in which God answers the prayers of his people.</i> |
| 6. <i>Thurs. M.</i> Monthly Meet (Indep) at Mr. Thomas's Mr. Barber to preach <i>The nature of the Apostolic Ministry as opposed to the wisdom of this world.</i> | |
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| 9. <i>Lord's day</i> Ev. Shakespeare's Walk, Char. Ser. Union St. Mr. Stevens. | 23. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. Mr. G. Clayton. |
| 11. <i>Tues. M.</i> Broad St. Mr. Humphrey, <i>Imperfections of the Saints.</i> | 25. <i>Tues. M.</i> Broad St. Mr. Barber, <i>Poverty of Spirit.</i> |
| Ev. Crown Court, Mr. Greig, <i>The love of the world incompatible with the love of God.</i> | Ev. Crown Court, Mr. Waugh; <i>The Gospel feast.</i> |
| 12. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Mr. Townsend's | 26. <i>Wed. Ev.</i> Prayer Meeting for the Nation, Mr. Knight's. |
| 13. <i>Thurs. Ev.</i> Fetter-Lane, Mr. Ford, <i>Grace received from Christ.</i> | 27. <i>Thurs. Ev.</i> Fetter Lane, Mr. Hughes, <i>Neutrality in the cause of Christ impossible.</i> |
| 14. <i>Fri. Ev.</i> Sermon to Young People, at Shepherd's-Market, Mr. Harper, <i>Naaman's little maid.</i> | |
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| 16. <i>Lord's day</i> Ev. Shakespeare's Walk, | 30. <i>Lord's day</i> Ev. Shakespeare's Walk, Charity Sermon, Union St. Dr. Rippon. |